

wide variety of scholars—Catholic, Orthodox, and Protestant—it challenges all to a more intentionally pneumatological theology. Unfortunately, the book is marred by a number of misprints.

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Postliberal Theology: A Guide for the Perplexed. By Ronald T. Michener. New York: Bloomsbury, 2013. Pp. viii + 186. \$24.95.

“Postliberal theology” is a designation of a trend in US Protestant theology that developed in the second half of the twentieth century. As its name suggests, it is a response to the liberal theology that developed in the nineteenth and twentieth centuries, a theology that engaged modernity especially in its rationalist and historicist agenda. The liberal method for engaging in theology was set by the context in which Christian faith found itself. Postliberal theology, on the other hand, sought to discover proper theological method from within divine revelation itself. From this perspective, postliberal theology is both postmodern and premodern. It is postmodern in that it critiques what it sees as the shortcomings of the modern emphasis on reason and historical location. It is premodern in that it is a call back to the integrity of premodern faith—realizing at the same time that a full return is not possible. Karl Barth’s oeuvre is seen as the lodestone of this method. Postliberal theology has been articulated especially by the so-called Yale School, with Hans Frei and George Lindbeck as its principal proponents. It has a widespread following among neo-Barthians and many of the disciples of Stanley Hauerwas.

M.’s sympathetic account of postliberal theology—its origins, various forms, contributions, and limitations—is the clearest such introduction available and will be of immense value for anyone wishing to become acquainted with this significant form of contemporary US theology. One small quibble: M. suggests that the *ressourcement* movement was postliberal theology’s Catholic parallel; a better choice would be Catholicism’s contemporary neo-Augustinian theologians.

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Imagining the Kingdom: How Worship Works. By James K. A. Smith. Grand Rapids, MI: Baker Academic, 2013. Pp. xx + 198. \$22.99.

Smith has embarked on a three-volume study of what he calls “cultural liturgics,” and this second book in the series follows his earlier *Desiring the Kingdom*. A philosophy professor in a denominational college, S. regards both Christian education and Christian worship as imparting a worldview that is geared toward action. In this regard,

both are primarily formative rather than informative, and they work through the body and the imagination rather than through the intellect.

In part I S. uses Maurice Merleau-Ponty's *Phenomenology of Perception* (ET 1962) to explain how we find ourselves as beings in the world through our bodies, and he uses Pierre Bourdieu's *The Logic of Practice* (ET 1990) to argue for the primacy of habituation over intellection. In part II he builds on the works of other philosophers (mainly phenomenologists) to show how we live immersed in images through which we interpret the meaning of existence and find purpose in life. "Liturgies marshal the aesthetic dynamics of metaphor and narrative, the 'literary' force of poems and stories" (128). Therefore those who design and plan public worship must keep in mind that the telos of this weekly activity is mission, and so "the Story that is enacted in the drama of worship" (153) should be presented in such a way that the participants feel both required and empowered to transform the world in the image of God's kingdom.

The book's argument is well articulated, but in the end I do not find it persuasive. Certainly Sunday services can do more to persuade and inspire people to put their faith into practice during the week, but in today's society we are bombarded by so many competing stories—from advertisers, politicians, musicians, and script-writers—that it is hard to believe that an hour or two per week in church can convert pew sitters into action heroes. Much more is needed.

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Ignatius of Loyola Speaks. By Karl Rahner, S.J. Translated from the German by Annemarie S. Kidder. South Bend, IN: St. Augustine, 2013. Pp. xvi + 75. \$13.

Theologian and native German-speaker Annemarie Kidder provides a clear, readable, and appropriately colloquial translation of a late-career essay that German theologian Karl Rahner (1904–1984) had written to accompany a pictorial on Ignatius of Loyola (*Ignatius von Loyola*, [1978]). In this essay, which R. has called "a sort of last will and testament" (xvi), he assumes the voice of the sanctified Ignatius, who wants "to try and say something about myself and the task of Jesuits today" (3).

The 15 brief chapters move seamlessly from issues of individual religious experience and mystical prayer to discussion of Ignatian spirituality, religious institution, and the incarnation of Christ, into treatment of service and discipleship, with special reference to the Society of Jesus that Ignatius founded. The latter chapters, including the final two on the universal mission of the Society and the order's possibilities for change, R. addresses to his brother Jesuits, insisting on the relevance today of the charism of the preinstitutional Society. The book's movement thus recalls topics from the Ignatian Exercises, in particular the Trinity's decision to enter the world and the companionship with Jesus of the one making the Exercises. Those acquainted with R.'s thought will find here the familiar themes of unmediated God experience, spiritual